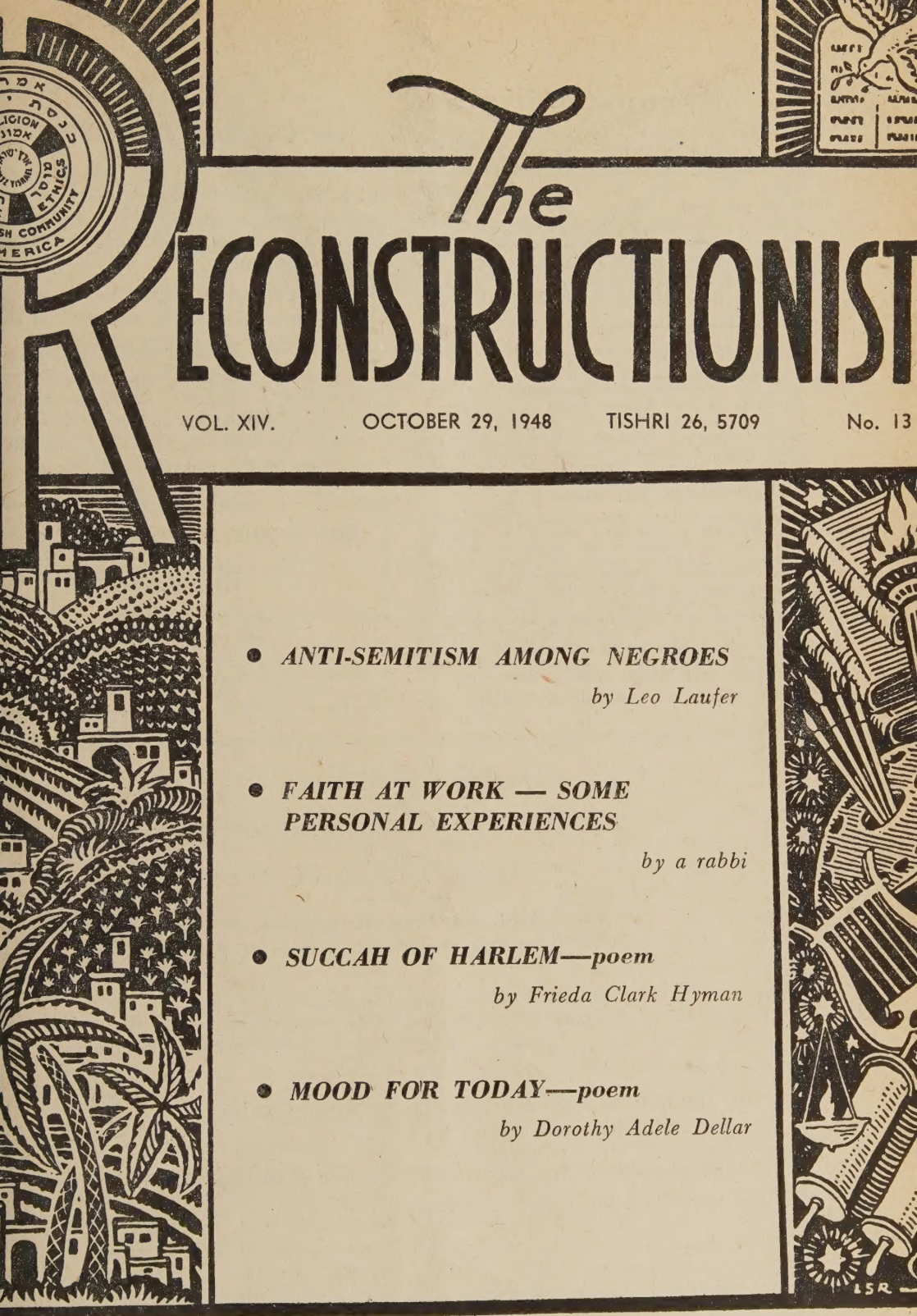

The RECONSTRUCTIONIST

VOL. XIV. OCTOBER 29, 1948 TISHRI 26, 5709 No. 13

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dicated to the advancement of Judaism as a religious civilization, to the upbuilding of ael's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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EDITORIALS

THE BEST HOPE OF THE WORLD

THE world today is smitten with a paralyzing fear. East and West seem to be drifting hopelessly toward war. Men everywhere are contemplating with the fascination of terror the prospect of atomic warfare, knowing well that such a conflict would mean disaster for the victors as surely as for the vanquished. Are men doomed to become cave-dwellers again, this time not at the dawn of civilization but at its dusk?

If men would behave rationally and with that sense of responsibility with which our religious tradition has sought to imbue us, the knowledge of the destructive possibilities of atomic weapons would insure an earnest effort to compromise conflicting interests and establish a modus vivendi between conflicting civilizations. Perhaps there is still among statesmen on both sides of the East-West conflict enough sanity to impel them to seek a respite, a sort of peace-under-duress, that will afford sufficient release from tension to permit eventually sober constructive thinking. For the greatest danger in the present situation lies in that desperation which assumes force alone to be the decisive factor in determining human destiny.

That danger is manifest in the tendency of our government to put its whole trust in building military alliances, solely on the basis of a common fear and common hostility. It is manifest in our failure to win the hearts of peoples, to waken in them a yearning for freedom, for the exercise of personal initiative, for the assumption of personal responsibility. We seem to accept without question the implications of the ideologies of our late enemies and of our present opponents. For both fascism and communism have this in common: both assume that only two kinds of society are possible, fascist or communist, and that they are mutually irreconcilable. Both regard democracy as merely a state of indecision and confusion, a halting between two opinions.

How can our faith in democracy appear more than belief in a discredited myth so long as we everywhere ally ourselves with fascistic and reactionary elements?

The Twentieth Century Fund has just published its "Report on the Greeks." More than a billion of American dollars have been poured into that country, ostensibly to preserve the freedom of the Greek people. The results? Secretary of State Marshall has to go to Athens in haste because of the critical condition

prevailing there. We are supporting a government that has its roots not in the people of Greece, but in a group of rich industrialists and profiteers, who are immune from taxation, exploit the country, and pile up bank balances in New York and London. Yet there were in Greece genuine democratic forces, before they were driven underground.

In China the story is very much the same. In Germany, we are coddling ex-Nazis. The Ilse Koch case is not an isolated instance. Our very DP immigration laws are drafted to favor the reactionary elements. Powerful influences are pulling for renewed ties with Franco in Spain. And as for Palestine—the shameful role our State Department has recently been playing in that area is well-known. If, in spite of that role, the democratic forces have managed to come to the fore in Israel (and almost exclusively in Israel), it has not been because, but in spite of the actions of American and British statesmen.

Our purpose is not to criticize the specific acts of our State Department. We are not pacifists and we are not armchair strategists. We are aware of the expansionist tendencies of Russia and we have no delusions that they can be checked without a show of strength. We are also aware that the spread of democracy into parts of the world that have never had any experience with democratic institutions is not an easy task. It is sins of omission rather than of commission with which we charge our government.

America is the greatest power in the world today. Other nations need us, and their governments appeal for our aid. If we were nearly as zealous in the cause of democracy as the Germans were in that of nazism and the Russians are in that of communism, we would find ways of utilizing our advantageous position to promote a democratic respect for the indivdual human being. We would insist on the adoption and implementation of a bill of rights as a prerequisite to receiving aid from us. We would practice "dollar diplomacy," but not for enriching ourselves or the governing class of our would-be allies. We would practice it for the welfare of the people that need our assistance. But would that not be interfering in the affairs of other nations? It would. But to interfere for the liberation and enrichment of peoples, not for their oppression and impoverishment, is surely no sin, especially where the peace of the world is at stake.

We still talk of re-educating our conquered foes of World War II. Perhaps we should begin by re-educating ourselves. The first step in that process must be directed to dispelling the illusion that the world must inevitably drift into war, that there is no middle ground between a fascistic capitalism and a communistic socialism and that man is constitutionally impotent to avert the impending war between them. We must assert our fundamental democratic faith, that, where the rights of men are respected, men are capable of governing themselves and of reconciling their conflicting interests. That democratic faith is still the best hope of the world, if only we take it seriously enough.

THE SIGNIFICANCE OF BRANDEIS UNIVERSITY

IT is an interesting and symbolically significant coincidence that the first Jewishly sponsored university makes its appearance in America almost simultaneously with the establishment of the State of Israel. We do not mean to imply that the two events are of equal importance, but we see significance in their concurrence. Both are

manifestations of the Jewish will not merely to live, but to live freely and creatively. Both affirm that Jewish civilization has the right to exist and to make its own distinctive contribution to human life.

For American Jewry, the establishment of the first Jewishly sponsored, non-sectarian university marks what we hope will be the beginning of a new epoch in its history. Precisely at a time when American Jews are straining every nerve to give adequate support to Israel in its heroic efforts to lay a firm foundation for the spiritual center of world Jewry, they also reveal their determination to participate fully in the general cultural life of America, not merely as individuals but as a community. That is in keeping with the Reconstructionist assumption that the American Jew must learn to live in two civilizations simultaneously,—the American and the Jewish. The idea embodied in Brandeis University illustrates what is involved in living both in the American and the Jewish civilization.

Some Jews who are concerned with the integration of the Jew into the American culture seem to think of that integration as a one-way process, an exposure of the Jews to the cultural influences of his American environment. They would have Jews support and attend American universities without regard to the possible deleterious effect of such attendance on the Jewishness of the students. Young people who are indoctrinated with the cultural values of the Western World but kept ignorant of the values of their own Jewish tradition easily absorb anti-Jewish prejudices, become personally maladjusted to Judaism, and exercise a disintegrating influence upon it.

Other Jews, whose chief concern is the survival of Judaism, sometimes tend to see in American culture mainly a competitor to Judaism. True, the individual must expose himself to that culture if he wants to get along in the American environment, but the activities of the Jewish community should, in their opinion, be limited to exerting a countervailing Jewish influence through institutions intended solely for Jews.

Neither of these policies is satisfactory. Integration in American life is a two-way process. It is a give and take. The American Jew has taken much from the general educational system of America. Thousands of Jews are profoundly grateful for the educational advantages afforded them by American universities, both state-supported and denominational. But not until the founding of Brandeis University have Jews undertaken to provide the American public with educational opportunities, including the opportunity for the student, Jew or Gentile, to familiarize himself with the contribution of Judaism as a civilization to universal culture. *Not until American Jews feel themselves as a group to be giving to, as well as taking from, American culture can they be said to have fully emancipated themselves from the psychology of the ghetto.*

The establishment of Brandeis University was largely motivated by the need for affording to Jews and other underprivileged groups educational opportunities which the unfair discriminatory policies of many other universities so often deny them. This, however, must not be considered its major claim to support by Jews. It is indeed gratifying that the first Jewishly sponsored university in America should be one of the first universities to make its admission policy free from all racial and religious discrimination. But even if such discrimination were not practiced by other universities, it would still be desirable that Jews of America should

support at least one university in which the humanities would be taught from a point of view that does justice to the Jewish cultural tradition. For there is no denying that the culture of the Western World is predominantly Christian, and that the Christian tradition cannot be trusted to be without prejudice in dealing with the events, personalities and values that have gone into the making of Jewish life. Even Christian scholars who have the utmost good will toward Jews and wish to be fair are rarely sufficiently familiar with the experiences of the Jewish people to interpret them adequately to their students.

We Jews have often been charged by friendly Christian critics with a sort of spiritual isolationism. They construe our renunciation of missionary activity to mean that we are not concerned with giving the rest of the world the benefit of whatever religious or ethical insights we have gained through our experience. That is, of course, a misinterpretation of the reason for our abstaining from missionary activities. We believe that the universal values of the Jewish tradition can be assimilated by other faiths without requiring a change in religious affiliation. Nevertheless, the charge has a certain measure of justification so long as we do not actively endeavor to give the non-Jewish world an opportunity to learn what Jewish religion and culture really have to teach.

Brandeis University is an experiment. In trying to live up to the sort of program for which the situation calls, it will encounter many practical difficulties. Much will depend on the kind of faculty that it assembles, particularly in the field of the humanities, where an understanding of Jewish life and culture is indispensable. There will be problems of human relations between the Jewish and non-Jewish members of the faculty and between Jewish and non-Jewish students. Along with opportunities for Jewish religious observance and cultural self-expression, which the university must provide to justify its sponsorship by Jews, it must also afford opportunities to non-Jewish elements of the student body for their religious and cultural self-expression.

We have great confidence, however, that these problems will be solved. The program announced by the University is entirely in accord with the aims we have recommended. Its president, Dr. Abram L. Sachar, has long been identified with Jewish educational efforts on a collegiate level, having been for many years the national director of the B'nai B'rith Hillel Foundation, and having written important Jewish historical texts. The University was launched under favorable auspices. Over two hundred of the world's leading educational institutions took part in the ceremony of Dr. Sachar's installation as its first president. We trust that Brandeis University will justify the hopes of its sponsors, that it will grow in the number of its students and the multiplicity of its educational services, and that it will receive generous support from American Jews.

WELCOME MERGER

FOR many years now there has been talk of a merger between the oldest and youngest respectively of America's rabbinic seminaries, the Hebrew Union College in Cincinnati and the Jewish Institute of Religion in New York. The reasons favoring such a merger were recognized from the first as being so attractive and compelling that at times it has not been easy for many graduates of the two schools to remain patient while practical difficulties and obstacles were slowly overcome. Both HUC and

JIR—their presidents emeriti, faculties, boards, and alumni bodies—are to be congratulated now that the *shiddukh* between them has finally been announced and has taken effect.

But the merger is a source of joy to the larger Jewish community quite as much as it is to those who are more intimately concerned. It may prove to be the most important single step taken thus far in our generation to replace the *hafkerut* of American Jewish religious life with something of order. Liberal Judaism in this country can now look for inspiration to a single seminary; much of the intense rivalry which formerly divided rabbis and congregations within its fold may be directed now to common goals of greater importance than institutional competition.

Even this is not yet the whole importance of the merger. Despite the fact that by far the greatest proportion of rabbis ordained by both schools serve in the pulpits of Reform or Liberal congregations, there have nevertheless in the past been significant differences in attitude between them. Along with those vested interests of administration and personality which postponed consummation of the merger, there were also—at least in the beginning—differences in point of view which were jealously guarded. It is an encouraging sign of approaching maturity, in at least this one segment of the American Jewish community, that differences of attitude which once seemed so irreconcilable have now been found to be unreal.

We wonder whether the merger might even now have been effected had it not been for the extremely fortunate circumstance that Dr. Nelson Glueck was prevailed upon to assume the leadership of the new HUC-JIR. It would be difficult to find a person so eminently qualified in every other respect, who also represented so sound a synthesis between what Rabbi Milton Steinberg has so aptly termed "old line" and "new line" Reform Judaism. Dr. Glueck deserves in every respect to inherit the mantle of such men as Isaac Mayer Wise, Kaufman Kohler and Julian Morgenstern, while at the same time he harbors in his deepest heart a warm affection for *K'lal Yisrael* and for *Eretz Yisrael* which have been so eloquently expressed in the words and life of Stephen S. Wise.

May we be forgiven for expressing the hope that this merger may not only succeed as a project in itself, but may also pave the way for still further unity and order in American Jewish life. May the graduates of the new seminary and the Jewish Theological Seminary recognize more and more—even without administrative merger—that they share vast areas of common problems and points of view. We in the Reconstructionist movement have discovered time and again that the Reform and Conservative rabbis among us have at least as much in common with each other as they have respectively with some members of their own particular group. This is good. This is the direction we would want our American Jewish future to take. We welcome the Hebrew Union College — Jewish Institute of Religion, not only for its own sake, but even more as an indication that our hope in this respect may soon be realized.

REALITIES AND VALUES

We have frequently called attention to the amazing amount of cultural activity carried on by the Yishuv even in the most critical emergencies. In a recent issue of *American Fund News,* the organ of the American Fund for Palestinian Institutions, Marvin Lowenthal tries to answer the question: "What is the source or the secret of this energy?"

His answer, in part, runs as follows:

"Culture . . . is not a luxury for Palestine's Jews but a necessity. . . . It is one of the roots rather than the flower of their existence.

". . . Jews came to Palestine not to make a living but to build a life. A living could have been more readily and abundantly procured in a dozen other lands; a life could be created only in a land of one's own. The longing and faith centered upon this life of one's own and thwarted for nearly two thousand years erupted—when the opportunity for realization arrived—in a flow of energy as swift and copious as the springs which gush from the foot of Mount Hermon."

▼

The General Council of the United Church of Canada recently adopted a report recommending that the Canadian government prohibit the export of arms to any country where there is civil war. The only exception, according to the report, should be in cases where arms exports are approved by the United Nations Security Council.

Thus the Church would have Canada withhold support from any libertarian revolt against an oppressive regime, unless the revolt were approved by the Security Council, but permits the support of repressive measures taken by governments without previous approval by the Security Council.

The intent and effect of the motion were brought out incidentally in the course of the discussion. Replying to the argument that armament firms could evade the ban on arms export by selling to some agent in a country not at war, who would then forward the arms. Dr. Muchmor, who spoke in favor of the report, replied: "No arms are going to Palestine from Canada."

So the United Church of Canada can take unctuous pride in denying to Israelis the means of defending themselves against the aggressors hired to attack them.

▼

Archbisop Richard J. Cushing of Boston recently had some telling observations to make concerning the cheapening of human life, asserting that it "was never held in greater contempt than now."

But among the manifestations of contempt for human life, he lists birth-control, which is, of course, condemned by Catholic doctrine.

But that sort of argument would suggest a close correlation between a high national birth-rate and a humane and peace-loving civilization.

The fact is, however, that the pressure of an expanding population has been a frequent occasion for wars of conquest, as in the case of Japan, and that military dictators have always done all in their power to encourage large families in the interest of the state.

Would one hold that Japanese Shintoism and German Nazism were greater respecters of the human personality than the democratic regimes of less prolific Western democracies?

▼

A recent release of the Anti-Defamation League of the B'nai B'rith summarizes an interesting survey by the Opinion Research Center of the University of Denver in cooperation with the AD'

into the attitudes of Denver's population to Jews, "Mexicans," Japanese and Negroes.

One of the interesting findings of the survey is "that the great majority of virulent anti-Semites in the city of Denver . . . was past the age of fifty and that only half as large a proportion of young people in their twenties are strongly anti-Semitic."

This looks like a hopeful sign that the American population of the future will be less anti-Semitic than the present population.

But we must not leap to that conclusion. Anti-Semitism is usually a concomitant of personal frustration, and frustrating maladjustments tend to be aggravated by increasing years. It is very possible that some of the young people who today are not virulently anti-Semitic may become so, if life deals them a few hard knocks as they grow older.

But one fair inference is that which the release quoted draws. It infers that "the hope of rooting out racial prejudice in America lies with the nation's youth." To indoctrinate with a decent attitude those not yet infected with anti-Semitism should be easier than to change the attitude of inveterate anti-Semites.

▼

ACCORDING TO A REPORT BY Natalie Hankmeyer, a correspondent of *Religious News Service,* one eighth of China's population or 55,000,000 people are homeless as the result of civil war or summer floods. Persons who have fled the fighting areas are estimated at 43,000,000, and the victims of flood and resulting famine total some 11,000,000 persons (only about a million less than the total Jewish population of the world). The source of these statistics is the Chinese Ministry of Social Affairs.

The imagination can hardly take in the meaning of such a vast accumulation of human misery, yet we have become so insensitive to the suffering of others that this colossal tragedy does not even make the front pages of our newspapers.

And "Christian" Europe and America presume to send missionaries to teach the "heathen Chinee" religion. If only China could send as many missionaries to us to teach us the meaning of human brotherhood. But, alas, poverty stricken China lacks the means.

▼

FIVE PROTESTANT MINISTERS have been awarded fellowships for graduate studies at the Hebrew Union College-Jewish Institute of Religion in Cincinnati for the school year beginnig October 23. The Graduate Christian Fellowship Program is designed to help Christian clergymen to a better understanding of Judaism and to prepare them to teach the Bible and Semitic languages.

That is a commendable project. The American rabbi can hardly escape a knowledge of the fundamestal doctrines of Christianity, since he lives in a cultural milieu which is permeated by Christian religious references, but it is quite possible for a Christian clergymen to escape almost all direct contact with contemporary Jewish religious thought.

A better understanding of Judaism by spiritual leaders of Christendom should go far to eliminate some of the prejudices hitherto perpetuated in the traditional teaching of some of the churches.

Anti-Semitism Among Negroes

By LEO LAUFER

MANIFESTATIONS of anti - Semitism among Negroes are of relatively recent origin, and constitute the newest type of anti-Semitism, adding a particularly tragic and painful chapter to the annals of social prejudice. It is discouraging that the irrational group prejudice of anti-Semitism is also found in a group that shares with the Jewish the disadvantage of being an under-privileged minority. According to most writers the reasons for the appearance of anti-Semitism in general can be classified into three main categories: indoctrination, economic conflicts, and psychological maladjustments. But the origin of anti-Semitism among Negroes, being a relatively new phenomenon, calls for special study.

Negro Anti-Semitism: Its Nature and Causes

Whereas anti-Semitism among Whites must be regarded as an act of aggression of one group of human beings against another, anti-Semitism among Negroes and its counterpart, anti-Negroism among Jews are both acts of group suicide. When two minority groups like the Jews and Negroes, whose experience of persecution and suffering are as old as their contact with Western society, fall prey to the accusations, prejudices and abuses of their own persecutors, then indeed there is cause for alarm. When, furthermore, a poll taken in one of the metropolitan New York communities reveals that 60 percent of the Jewish population and 70 percent of the Negro population hold unfavorable stereotype attitudes about one another, then it is time that Jewish and Negro leaders wake up and destroy what are still only seeds, but may well become deep-rooted growths.

If, in the course of this article, the writer concentrates on an analysis of Negro anti-Semitism, it is not because he overlooks the problem of anti-Negro feelings among Jews, but because the former, as a separate phenomenon apart from the general anti-White feeling, is of rather recent vintage. Moreover, in terms of patterns and geographic location, it is more easily isolated than Jewish prejudice against the Negro, and thus presents a more immediate possibility of successful counteraction.

The fact that Negro-Jewish friction can be found mostly within the geographic limits of larger urban centers like New York, Chicago and Detroit perhaps accounts for the apparent failure of the Jewish and Negro community organizations to recognize the serious implications of the situation. Nevertheless, such a failure is inexcusable when one takes into account that New York, for example, houses the largest Negro and Jewish communities in the world (approximately 700,000 and 2½ million respectively), and that their influence extends far beyond the metropolitan area to communities all over the United States.

The first step in dealing with anti-Semitism among Negroes must be to analyze the nature of its pattern. This is necessary in order to determine whether one is dealing with the same attitude found among White Gentiles. Here we encounter disagreement among the "experts," similar to that emerging from the voluminous general literature on anti-Semitism. The opinions vary greatly according to the political and/or scientific

orientation of the writer. The wide range of "facts" extends from an over-simplification like Langston Hughes' (in his book *As Victim to Victim*), that Negro anti-Semitism is due to the actions of a "few unscrupulous Jews" (presumably businessmen), to an apologia like Chandler Owen's (in the September 1942 *National Jewish Monthly*), that anti-Semitism among Negroes is the work of Axis propagandists.

Thus, neither of these two approaches, nor others of varying emphases, recognize fully the complexity of the problem. None offers a constructive solution. Mr. Hughes ends with the suggestion for the setting up of a "Jewish Fair Trade League," to enforce standards of honesty and fair pricing among Jewish merchants, but he forgets that this would no more stop anti-Semitism among Negroes, than the debunking of the Negro's "inherited" rapist tendencies would stop anti-Negroism among Whites. By the same token, Mr. Owen's program to acquaint Negroes with the great philanthropic work of Julius Rosenwald, Jacob Schiff and others, would do as little to stop Negro anti-Semitism as the proof of Captain Dreyfus' innocence did to stop French anti-Semitism.

We come back unavoidably to the conclusion that the Negro in the United States is as much subject to religious, psychological and economic influences as the White Gentile, and that therefore Negro anti-Semitism is as much a product of a combination of these factors as its White parallel. Of course, there are differences in intensity and in the particular mode of expression, due to the peculiar status and the different stage of development of the Negro group. But fundamentally the problem remains the same.

Some optimists assume that, since the objective conditions are "alike," for the Jewish and the Negro minorities, mutual prejudice can at worst be a temporary phenomenon, which will die of its own contradiction. Unfortunately this conclusion does not correspond to fact, for as Kenneth B. Clark pointed out in his article on Negro-Jewish relations in *Commentary,* "the psychological reactions of individuals to insecurity . . . may (even) lead to antagonism toward any individual who shares that insecurity."

As to the likeness of the problems which the two groups face, one must also be scrupulously objective and cautious to see the true picture. Although the objective conditions for the Negro and the Jew are similar, they are by no means identical. While the individual Jew, if he so desires, can virtually disappear in the whirlpool of American society, the Negro by reason of his color, cannot. While the Jew can achieve a certain degree of prominence in business or in public life, Negroes have achieved such prominence only in very isolated instances. In education, where the Jewish student faces a *numerus clausus,* the Negro student faces in most cases a *numerus nullus,* as J. X. Cohen put it so succinctly in an address before a conference of the National Association for the Advancement of Colored People. Similar conditions prevail in almost every situation. Jews have achieved a certain status in American society, and they are striving to extend their gains, but Negroes are still engaged in a basic fight for the recognition of that very status.

Indoctrination as a Factor

One of the main factors of Negro anti-Semitism, not unlike its White parallel, is indoctrination. Although there is hardly any evidence obtainable, there is no reason to suppose that the Negro church played a role very different from the White church in the spreading of anti-Semitic doctrines.

Family indoctrination as a contributory

factor is also not easily isolated, but because of the relatively recent origin of anti-Semitism among Negroes, it probably has not played a very important role up to date. However, this very fact points to a potential danger, for the generation of the unstable twenties and thirties is coming into adulthood, and may bring with it memories and experiences of anti-Semitism during childhood. This group would therefore be fruitful soil for the resurgence of Jew-hatred.

Yet another source of anti-Semitism through indoctrination (and historically perhaps the earliest) to which the Negro was exposed, came through the nationalistic movement of Marcus Garvey. The doctrine of racial chauvinism and purity inevitably carried in itself the germs of anti-Semitism and, true to their master, who himself wanted to rid Negro life of "Jewish economic control," Garvey's followers carried the banner of anti-Semitism forward.

The writer has been able to discover evidence of two anti-Semitic Negro newspapers which appeared in the twenties, one called *Dynamite,* published in Chicago, and the other, *The Whip,* presumably published in New York. Although the sponsors of these publications could not be determined, and the writer was unable to obtain copies in New York, it is safe to assume that they were instruments of Garvey, or of his followers, who at that time had reached the height of their popularity.

The Economic Factor

The next cause of conflict, and one which, in the opinions of many, is basic to Negro-Jewish friction, is economic. There are many aspects of this question and some of them represent real grievances, others mere rationalizations.

The first problem which has developed in recent years is the result of the rise of a petty bourgeoisie in Negro communities. This class consisting mainly of small merchants has, according to a Wayne University study in 1943, increased greatly. In one Negro community in Detroit an increase of 100 percent was reported during the five-year period preceding the study. These Negro businessmen often found themselves in direct or indirect competition with White businesses in the area, and out of this situation arose antagonisms. Because of the abnormal economic distribution of the Jews, which places a disproportionately high number of them into the lower middle class, and because of the fact that Negro communities often grow up in districts formerly inhabited by Jews, the competing White businesses are frequently Jewish and the resulting antagonisms take on an anti-Semitic character.

Harold L. Sheppard, writing in the *American Journal of Sociology* in September, 1947 about his studies of the Chicago Negro community, attributes Negro anti-Semitism almost entirely to this intra-class struggle for control. He goes on to cite measures of "protection" instituted by both sides in 1945 through the creation of a Bi-racial Business Association (membership 80 percent White, mostly Jewish, 20 percent Negro), and the All-Negro Businessmen's Association. The latter group spent a great deal of effort in attempts to stimulate race chauvinism in business by such appeals as "Sustain Negro enterprise," "Patronize your own," and others.

Another variation of the same trend was demonstrated in Detroit, (as established in the Wayne University study), where antagonism seemed to be greater between Negro-owned "personal service establishments" and the Jewish-owned "more profitable, larger . . . non-service stores." It is inevitable that such situations occur and will occur increasingly as the Negro assumes his rightful posi-

on in American life. However, he should ealize that his antagonisms are mis-irected, and that the difficulties he faces n establishing himself economically will ot be overcome by the elimination of his ewish competitor.

The most important economic cause of riction between Negroes and Jews prob-bly is the very presence of Jewish mer-hants in Negro communities. Whether ghtly or not, the commonly accepted be-ef among Negroes seems to be that the verwhelming majority of business estab-shments in Negro communities are ewish-owned. A cursory check along 25th street, the business center of Har-m, only convinced this writer that the najority of the shops where under *White* wnership. Whether these owners were lso Jewish could not be ascertained, and nfortunately there are no statistics on he subject. But whatever the truth of the ccusation, in an investigation of preju-ice, popular belief is as important and s consequential as fact. And the fact re-nains even to this day that there are le-itimate grievances against the conduct of usiness in Negro communities. There are vidences of a "double-price system" (one rice for Whites and another for Ne-roes), which as late as October, 1947 ed to picketing by a Negro consumer's roup in Harlem. There have constantly been accusations of overcharges by White nerchants, and although the Wayne Uni-ersity study in 1943 revealed that De-roit prices in Negro and White Gentile hops were generally higher than in Jew-sh stores, the stereotype picture of the apacious Jewish merchant, once estab-ished, remains.

There are other charges, about in-erior quality merchandise and food in Negro communities, about callous exploi-ation by pawnbrokers, who, according to he Negro writer, Roi Ottley, are ex-clusively Jewish. None of these charges, nor the implicitly attributed Jewish responsibility for them, has been substantiated by statistical data. Although they may well be true, and although the offenders may in many cases have been Jewish, this situation is due mainly to the miserable socio-economic conditions prevalent in the Negro communities. As such, the problem must be taken out of the narrow realm of Negro-Jewish relations, and cured as part of the responsibility of the general community to its Negro citizens. Jewish or Negro organizations by themselves can do little to solve it.

The same also applies to the question of housing. This is one of the most serious conditions in the drab picture of Negro life. Here exploitation in the form of high rentals and inadequate services is greatest, and unfortunately, in this case as well, the stereotype of the "Jewish landlord" has been created, thus contributing further to friction in Negro-Jewish relations.

According to Dr. L. D. Reddick's article on "Anti-Semitism Among Negroes," one of the main trouble spots is the tenant-landlord relationship, and in a personal interview Dr. Reddick stated that, according to local Harlem real estate brokers, most of the properties in Harlem are actually Jewish-owned.

J. X. Cohen in an address before a New York State conference of the NAACP stated on the other hand, that "a large proportion of the houses in Harlem, for instance, are controlled by estates (most likely large corporations and banks) which are non-Jewish owned." Chandler Owen in his refutation of Negro anti-Semitism further states that investigation in a Chicago friction area revealed that Jewish real estate ownership was negligible. Louis Harap in the *Negro Quarterly,* writing on "Anti-Negroism Among Jews," takes the view that Jews usually act as agents and rent collectors for the

non-Jewish landlord, and therefore receive the blame which should go to the landlord. No conclusive evidence is available in this case either, but, judging from a general trend, it would appear to this writer that there is a tendency, on the whole, for concentration of real estate in the hands of banks and corporations, and that the days of the individual, small landlord, in Negro communities and elsewhere, are numbered. But whether the realization of this has or will in the future have any effect on changing the stereotype of the exploiting "Jewish landlord," is highly questionable, for irrational emotional attitudes are rarely changed by rational proof.

Another source of friction in Negro-Jewish relationships was and perhaps still is the domestic employment situation. The "Bronx slave markets" of the depression days were most notorious for their ethical depravity and indicative of the depth to which economic conditions can drive human behavior. The "slave markets" were certain streets in the Bronx, where Negro women would stand for hours on end to find day-by-day employment in the economically stronger households of the Bronx. Wages were from ten to twenty-five cents an hour, but stories of haggling and penny-pinching over even those starvation wages were widespread. The situation was not allowed to persist, and a Bronx Committee for Improvement of Domestic Employees headed by Rabbi Jerome Rosenblum of the Bronx was set up to establish "fair" wages and conditions of employment for the domestic employees. But the damage had already been done, and from the ranks of the underpaid Negro domestic employees came support for the Harlem "Blackmanites," who advocated the annihilation of all Whites, starting with the Jewish businessmen of Harlem.

The story of the Bronx slave markets is a black mark on the record of the Jewish population of New York, and much will yet have to be done to repair the damage incurred by the actions of a few unscrupulous individuals.

The Psychological Factor

The next major factor in the appearance of anti-Semitic attitudes among Negroes is probably the psychological factor. As with all psychological influences on human behavior and attitude, the psychological factors which produce or strengthen already existing anti-Semitism in the Negro are hard to discover, and even harder to trace to their origin. Yet the objective conditions of insecurity under which the Jewish and Negro communities in America live must certainly have a very definite influence on the development of anti-Semitic attitudes.

As Dr. Clark points out, the acceptance by one persecuted minority of the majority prejudice toward another minority may serve as a bridge between the member of the first minority and the dominant group. For example, a Negro who is very conscious of his own lack of status, may get some feeling of security and satisfaction from the knowledge that he shares the prejudice against Jews with millions of White Gentiles, whose status is secure and unchallenged.

A feeling of envy towards the Jewish group has also been offered as an explanation of Negro anti-Semitism. Dewey F. Jones, writing in the Chicago *Defender* attributes anti-Jewish feelings to frustrations over Jewish accomplishments in overcoming prejudice, as compared to the failure of the Negro group in dealing with the same difficulty. Roi Ottley, speaking of Jewish achievements in America, concludes: "Negroes frankly envy the ability of the Jew to survive, even to prosper in hostile communities." It would be hard to gauge the extent to which envy influ-

ances the attitude of Negroes towards their Jewish neighbors, but as a contributory factor it certainly cannot be overlooked.

Mr. Ottley further assumes that most contacts of the urban Negro with the White society are through Jews, and that therefore anti-Semitism is partly a specialized anti-White feeling. To support this view he quotes Owen Chandler, a Chicago Negro leader, as saying: "The Jews are simply the victims of an overdose of the anti-White psychology unfortunately gripping the large mass of Negroes."

It is questionable whether Mr. Ottley's statement about Negro-White contacts corresponds to facts, because this would almost imply Jewish ownership of all businesses and industries where Negroes are employed. Such a view cannot be objectively maintained even in as large a Jewish community as New York, much less in cities like Chicago or Detroit, where Jewish communities are much smaller.

Nevertheless, because of the human tendency to transfer feelings from the general to the specific, there may be some truth to the view that "the term 'dirty Jew' in a Negro mouth means essentially 'dirty White'!"

Finally, an important cause of Negro resentment against Jews is probably the passive acceptance of the Negro's "place" by Jews individually and as a group. Langston Hughes blames Southern Jews for supporting discrimination against the Negroes, and, as for Negro attitudes towards Northern Jews, he quotes a *Time* magazine article as saying: "Negroes and Jews alike, face similar problems. Will they get together? Scarcely. . . . Negroes cannot forget that Jews in this country not only discriminate against other Jews, but also discriminate against Negroes, primarily in the North."

The New York *Amsterdam News* of August 27, 1948, in an editorial entitled "Israel at Bay," goes even further in justifying Negro anti-Semitism as an expression of protest against Jewish passivity. According to that paper, Jews tend to identify themselves more and more with Gentile Whites as they climb to the top of the social financial ladder (and the tone of the editorial suggests that all eventually do), and the editorial therefore concludes that "Anti-Semitism is regrettable, but the Jew himself is its author, insofar as it concerns the American Negro." It is unfortunate that an influential Negro newspaper like the *Amsterdam News,* was satisfied with such a shallow analysis of so complex a problem. What meagre data are available on the subject of Jewish attitudes towards Negroes seem to contradict the above-cited editorial. The Wayne University study revealed that over 75 percent of the Jews in the area under study believed Negroes deserved better treatment, while a nation-wide *Fortune* poll in October, 1947, showed only 34 percent of the general population as favoring a "better break" for the Negro. But neither the concealed anti-Semitism of the *Amsterdam News,* nor the results of the Detroit study, must obscure the fact that there is justification for the Negro's complaint about Jewish passivity. Progressive-minded Jews and some Jewish organizations are aware of their past failure, but their efforts will not be helped by misdirected prejudice. Prejudice on one side can scarcely be expected to produce amity on the other.

Is Negro Anti-Semitism a Present Threat?

We must not, however, assume that such antipathy as exists between Jews and Negroes necessarily constitutes a pressing and highly acute current threat to the co-existence of the Jewish and Negro communities. Friction of a more serious nature between the two groups

has been limited to a few urban areas, such as Detroit, New York and Chicago, where the Negro and Jewish populations live closely together in relatively constricted districts, and where the socio-economic conditions confine the possibilities of expansion for both groups. Investigations reveal that manifestations of anti-Semitic feeling among Negroes have been mostly individual, sporadic and confused, and have not usually been the result of organized bigotry. In addition, at this particular time there seems to be little evidence of anti-Semitism organized or unorganized, in any of the friction areas.

All this may lead to the false belief that the problem is minor and will never again become serious enough to cause concern. The problem, though dormant at the present time, exists. All the factors necessary for the successful manipulation of latent anti-Semitic attitudes by unscrupulous political elements are present, and if they have not been used with a great deal of success in the past, it does not mean that they may not be utilized, perhaps more skilfully, in the future, especially if economic conditions deteriorate.

The incredible anomaly of Negro anti-Semitism will have no more effect in stopping anti-Semitism among Negroes, once it assumes the proportions of a trend, than the pious protestations of loyalty by many American Jews have had upon the activities of Gerald L. K. Smith, Elizabeth Dilling, and their cohorts.

Is There a Cure?

Various cures have been proposed by people of good will, but no organized action has as yet been taken. Because civic defense groups on both sides are so flooded with current problems, they fail to take preventive action to deal with a potential danger. Such an attitude, however, is shortsighted and may result in more friction or even violence later on.

It would, therefore, seem imperative that an independent Jewish-Negro Association be formed, or if that is impractical, that a joint agency be set up by the major Negro and Jewish civic defense organizations. The program of this new organization should be twofold:

The first phase of its activity should be to go to the roots of anti-Semitic feeling among Negroes and likewise of anti-Negro prejudice among Jews. I have attempted to point out in the preceding analysis that the causes of Negro anti-Semitism are essentially the same as their counterpart in the White population. It must nevertheless be stressed that the chances for success of such a Negro-Jewish Association are very much enhanced by the marked similarities in the position of these two minority groups within the predominantly Protestant society, and by the comparatively localized friction areas between them. The agency should organize field teams of trained Jewish and Negro social workers who would be placed primarily in mixed urban sections, where experience has shown that friction is most likely to develop. These fields teams should work directly within the friction areas, and in close continuous touch with both the Negro and Jewish communities. They should acquire the confidence of the communities through normal social service in time of relative security and economic well-being, so that their activities in time of crisis would be far more likely to succeed than the stop-gap measures usually applied after a situation has already developed to the point of open agitation or violence.

But more important even, in terms of a long-range solution, would be the second phase of the association's activities. As I have pointed out earlier in this analysis the discriminatory practices to which both groups are exposed on the American

ie differ in intensity and degree, but in their basic nature. It would, there-, be a most logical and commendable ertaking for the new Negro-Jewish As-ation to assume the lead in the fight unrestricted housing, education and employment practices. The three blems indicated here, are, of course, the only joint activities which the ociation should undertake, but they are most vital, immediate obstacles to be rcome by both groups. Operating on udget divided proportionately among h major Negro and Jewish civic defense organizations as the National Associaton for the Advancement of Colored People, National Urban League, Anti-Defamation League, American Jewish Committee and American Jewish Congress, the Negro-Jewish Association would have ample funds available to carry on its work in its two major phases of activity. As an organization representing the interests of over fifteen million Americans, it would undoubtedly command more respect and wield far more power than the many individual organizations, which are at present working separately.

Succah of Harlem

By FRIEDA CLARK HYMAN

The corridor into the yard is dim
and long. Ashes spray the air.
The furnace flickers round mysterious . . .
pregnant with its chunky foeti red. At the lift
the barrels bulge, dumb sentinels
and foul.

Lanced light assails the molish eyes.
Irreverent lines of shifts, poles
denuded of their hill-top greenery
rust-grey steps and bars that end some day
in life, but now hang lunatic
with flesh and mops and dust-eroded
rags.

The juggernaut rolls over, over . . .
Empty cupboards, crawling walls
slithering sneers of sun
over all
until the alley's rim.

Frail carpetry of ferns and boughs
and tapestries (antique with wandering
and awesome fingertips).
Autumnal shrine, tabernacle of hope
and steadfast star
Storager of harvests old and new
Succah beloved
All armament is impotent
before your leafy walls.

Faith at Work — Some Personal Experiences

By a rabbi*

IT occurred in a small town in Lithuania. I was three years old. They were getting me ready for burial. The women of the Hevrah Kaddisha, (Holy Society), as was the custom, had placed in my crib a *talit katan* (the four-cornered garment with the ritual tassels attached to the corners), a small sack of Palestinian soil and a number of incantations inscribed on pieces of parchment by Hasidic saintly men. Before sunrise they would put me on a white board, cleanse me thoroughly, wrap me in fresh shrouds and hand me over to the men who would carry me to the cemetery and lower me, without a coffin, into my grave.

All night long the men of the Holy Society were chanting the Psalms. They started from the First Psalm and went through the entire book, and after finishing it, commenced reading it over again. They were about three-quarters of the way through the second recital, and now a flicker of light appeared on the distant horizon. The sun was rising. The men, too, rose from around the table where they were sitting and waiting for the funeral procession to begin.

By the time they were near the end of the last quarter of the Psalms, they would be ready to take over the corpse from the women. As the women carried me out of the room, they joined—my mother among them—in the chanting of those Psalms which are incorporated in the daily prayer book and which, therefore, they knew by heart. Just as they were about to transfer me to the men, my mother threw herself across my bod and began to plead with our Mercifu Father in Heaven not to take her darlin baby. She would train him, she promised to be a rabbi who would bring com fort and consolation to her sorely trie and hounded people. In her agitated frenzied, grief-stricken mind, and by well-known psychological law of the as sociation of ideas, she must have identi fied herself or felt close kinship with th Biblical Hannah dedicating her unborn in fact, as yet unconceived son (Samuel to the Lord. At any rate, quietly, sh recited the 23rd Psalm and others ove and over again, and continued, with bit ter tears, her fervent plea. Then, sud denly, she screamed! She was sure tha she had seen me blink an eyelid. It wa probably the warmth of her body tha had brought me out of a comatose state for the "Felsher" who had pronounced me dead had only the faintest qualifications for the job. His medical knowledge was far below that of a modern competent druggist, and so here I am, to tell the tale, thanks to the fervent psalm-chanting and indomitable faith of my mother.

A number of years rolled by. I was now in this country, a college graduate, and I was consumed by a burning ambition, or, shall I say, ardent aspiration—to become a teacher of mathematics, a subject in which I excelled. My intensive Talmudic studies, begun in Lithuania and carried on under the most difficult circumstances in this country, were gradually diminished and ultimately entirely abandoned, and my mother's vow was completely forgotten. There were two reasons for this. First, *lack of time;* the keen struggle for existence absorbed all my energy and left me no spare time

* The author of this article is well known to the editors. We do not accept unsigned manuscripts, but respect the anonymity of authors desiring to remain unknown.—*Editors.*

or the pursuit of extracurricular studies. elf-supporting since the age of eleven, could not indulge in the luxury of satfying personal predilections, propensities inclinations. Even more important, my ind had undergone a complete revolution. I was beset with all sorts of doubts. ike most immature youths, I became a ceptic, a rebel and iconoclast, with rong leanings first toward agnosticism nd later toward atheism. My favorite udies were logic and mathematics, and nese do not readily lend themselves theological speculations. The philopher Hegel's famous dictum, *"Was inmahl theologish war kan niemals logish verden"* (Whatever has been theological an never henceforth become logical) ept pounding on my conscience. Although to please my parents I still atended the synagogue regularly, in my rivate life I was definitely and positively drifting away from religion. My nother knew it but said nothing to me. She was too sensible to permit the intrusion of her vow into our relations, and thus to disturb the equanimity of her family circle. Nonetheless, she never wavered in her faith. She hugged it tightly to her heart, sometimes muttering to herself, "God is good — he always finds a way." To my despairing father she once remarked, "Don't you remember what Nahum of Bratislav said, 'You can take everything from me but not God from my heart.'"

And then a miracle occurred again. By an entirely unexpected and sudden turn of events, and purely by accident, I happened to come into the presence of Professor Solomon Schechter. He had but recently arrived on these shores from Cambridge University in England to head the Jewish Theological Seminary, and a college classmate, who was a theological student, invited me to be his guest at a reception in honor of Dr. Solomon Schechter. It was the first time in my life that I came in contact with a man who, while thoroughly modern and abreast of the best thought of the day, was at the same time ritualistically observant, thoroughly devout and who, moreover, looked the saint. His remarkable likeness to William Cullen Bryant, his charming personality, his keen and original sense of humor, made such a powerful impact on my imagination, and so profoundly impressed my mind, that the entire trend of my thinking was totally reversed. I was enrolled in the seminary, became Dr. Schechter's devoted disciple, found myself entrenched in the faith of my fathers, and a conscientious servant of my people and my community. My mother's faith was rewarded and her pious vow fulfilled. I became a rabbi.

I was occupying a pulpit in Pennsylvania. In the summer of 1912, the Alpine Club of the town, consisting of approximately twenty, mostly professional men, who hiked through the Alleghenies every Sunday from dawn to about midnight, invited me to join them on a hike. Partly as a prank they deliberately failed to inform me that they planned to hold a service and that I was to deliver a sermon. When we reached the top of Wapsenoneck, I discovered to my amazement that they had erected a pulpit of rocks the previous Sunday and that all was in readiness for a brief, open-air service.

The scene was enchanting, the setting and panorama indescribably beautiful and awe-inspiring. We were gathered on top of one of the most majestic mountains east of the Rockies, in full view of seven counties, in a spot where echoes reverberate for a full minute. When told that I was expected to bring a message, I was well-nigh panic-stricken. Here I was, a young, inexperienced tyro, who had never been closer to nature than the sidewalks of New York City, whose out-of-

doors, in all his life, consisted of a few visits to Central Park. And I was called upon to preach to a group of highly intelligent and mature men, not of my own faith, every one of whom was a veteran woodsman and naturalist, familiar with every aspect of bird and snake life and all the habits and sounds of the woods. It was terrifying, and I was greatly disturbed in spirit. "Oh, Lord," I prayed silently, "help me." Instantly there flashed to my mind almost verbatim John Fiske's essay entitled, "Through Nature to God," which I had read possibly two or three years before. And so I not only faced a crisis, but plunged into it by announcing that my theme would be, "Through Nature to God." The exuberance of the rarefied air, and the excitement of the experience, must have added zest to my delivery, and I hope that I am not overstepping the limits of modesty if I state that my audience claimed that I held them spellbound.

I was unaware at the time that a member of the group—Mr. Braillier of the Post Office Staff—had invited a very distinguished naturalist, the famous author of "The Covered Wagon," Emerson Hough. After the brief service, the eminent guest came over to me, congratulated me and informed me that he was greatly inspired and that this experience had wrought a change in his entire attitude toward religion. I readily and frankly told him that my address was not original but was almost entirely based on John Fiske's essay on the same topic. He promised to read it carefully, and I learned shortly afterwards that he returned to the bosom of the Church and the faith of his fathers from which he had been alienated most of his life.

Thirty-three years later I was recovering at the Post Gradute Hospital from an operation which was necessitated by a faulty diagnosis and wrong treatment of my ailment in two other hospitals. During those trying days my wife was naturally under exceedingly great strain but she never failed to visit me daily. A family tragedy in the sudden loss of a unusually beautiful and highly talented artist daughter of twenty-two, had brought us very close together, and my wife's vigilance and devotion during my illness were exemplary. Then suddenly she stopped her visits. I could not fathom the mystery of her change of attitude. My inquiries from my son and other members of the family elicited only evasions and explanations that were palpably "phoney." When this had lasted more than a week, I began prodding my son rather vehemently. As he, too, was not up to par, owing to the fact that he had just returned from an army hospital, I finally succeeded, after a vigorous cross examination, in penetrating his armor of silence. "Mom is not well," he finally confided. "She lost her voice."

I gave a hearty chuckle and remarked, "Is that all! Don't you know that most husbands would consider that quite fortunate."

"Dad," answered my son, quite piqued, "you are forever joking. Even while you were on the operating table, just before being given the anaesthetic, you requested the surgeon to open you with prayer. And now you are joking again. This is serious. She has not been able to utter a sound. Two throat specialists have been consulted, but they claim that there is nothing physically wrong, that it is pure hysteria, and there is nothing they can do."

"Well, son," said I, "of course I'm terribly concerned, but one cannot live abundantly or usefully without a sense of humor. Even God has it or He would not have created such a funny world, especially a certain species of imbeciles known as the human race. We must

learn to laugh, particularly in the dst of our troubles. Look at the G.I.'s. ow could those kids have stood it if ey had not laughed occasionally. The ore they suffered, the less they griped. ou know, son, the pleasures of the world aporate in the air. It is the pains which crease and accelerate the spiritual omentum of the world. Sit down and ll relate to you how my mother's faith scued me from the very brink of the rave." And after recounting what had appened to me at the age of three, I sked, "Do you think that God will for-ake me now when I need Him and your nother most?"

Shortly after the above incident, my urse informed me that my son had been rdered to take me home a few days ahead of schedule because of bed shortages. When we reached our apartment and opened the door with a cheerful "Hello, mom," my wife, who was standing in the midst of a huge heap of old clothes, was so startled by our appearance, that for a moment she was shuddering and panicky, and then gave a scream, "Oh, Daddy!" and rushed to my arms. She had recovered her voice! She had responded to a radio appeal and for three hours she had been searching and assorting all sorts of things for those in distress across the seas. In immersing herself in the needs of others, she had completely forgotten herself and her troubles. This, coupled with the surprise of my unexpected arrival, snapped her back to normalcy.

Mood for Today

By DOROTHY ADELE DELLAR

I have looked into the heart of the world,
and found the crumbled waste of love,
the ruins of hope,
the ashes of aspiration

Now I must weep for the death of justice. . . .
gone with the forgottenness
of moldy yesterdays. . . .

A wind has swept over the heart of the world,
a fetid wind—
like the breath of lust. . . .
And the gray taste of aging dust
is in my mouth.

* * *

Behold—
In the councils of nations
the polished diplomats
laugh politely at a joke about Jews—
spewed like poison from the twisted mouths
of their feudal peers.

Behold—
Self-interest sits enthroned
in the court of the nations,
Expediency—the crown upon his brow.
And with split tongues the councillors speak:
Calling injustice—diplomacy,
Naming the fallen, the foe. . . .

In the sordid night
Hate breeds its subtle brew,
And amid black ruins a child screams,
wondering what is a mother,
and who are "free."

The youthful dead stir in their graves,
uneasy at the echoes of the martial airs
sung too soon,
too soon over the fresh-turned sod.

* * *

Sometimes,
in the weary hours of existence,
I turn and seek the council of the dead.
Their's is the wisdom
of nothingness.

(Death is not a thing to fear . . .
only the ending of life is terrible,
bursting too slowly upon the brain,
and tearing a memory from the pain. . . .)

But death is silence,
Death is a forgetting and a dreamlessness,
bearing no thought,
and no emotion.

Death is nothingness. . . .

Perhaps
today's God
is the epitomy of Nothingness,
and all mankind
is hastening to merge with Him.

Come now, beloved, come now, come. . . .
The journey to the end is almost done,
a moment more, only another moment,
and we . . . and man . . . and God. . . .
will all be one.

Random Thoughts

The present condition of man is such t it is safer for the Jew in Eretz Yisrael celebrate the festival of Sukkot with a n and a grenade than with a *lulov* and *ethrog*.

* * *

Those who wish to feel that they are tified in not bothering with religion : the first to resent all attempts to de- st the traditional notions of religion.

* * *

There can be no self-mastery without f-evaluation.

* * *

The author of the prologue to the book Job, who apparently is not the author the rest of the book, represents God having permitted Satan to torment Job order to prove to Satan that Job's piety id no ulterior motive.

Question: Did the author of the pro- gue mean to preach or to blaspheme?

* * *

Hate-mongers are a far greater menace an typhoid Marys.

* * *

Since ants and horseflies are not likely ver to discover the formula for the tomic bomb, they are likely to outlive an by as long a time as they preceeded im.

* * *

In the last instance, it is nature that eals, not medicine; it is God that saves, ot religion.

* * *

Referring to the fact that Eugene V. Debs, the greatest political saint Amer- ca has produced, was clapped in jail, James Rorty adds: "Twenty-four hours in the average American jail is enough to convince any intelligent person that what we call American civilization is a gross failure, a contemptible fraud."

We accept Rorty's moral indignation but not his logic.

After all, the same civilization that produced its filthy American jail also produced Eugene V. Debs.

* * *

You can achieve the impossible only by attempting the possible.

* * *

The meaning of history is as ambiguous as that of life itself.

History can be used to support the most malignant as well as the most benign purposes of man.

* * *

Thomas Huxley maintained that, next to being right, the best thing is to be clearly and definitely wrong.

His theory was that, if you are so absolutely wrong, you are bound to have "the extreme good fortune of knocking your head against a fact, and that sets you all straight again."

That is why, next to being a Reconstructionist, the best thing for a Jew is to be uncompromisingly Orthodox.

* * *

The account of the fall of man in the opening story of *Genesis* is the ancient way of reminding us that man is only on the way to becoming human.

* * *

When prices and wages play tag with each other, wages is always "it."

* * *

Last year's floods are of no help against this year's drought.

* * *

It is far easier to precipitate change than to control it.

M. M. K.

BOOKS RECEIVED

THE CASE OF THE NAZARENE RE-OPENED, by Hyman E. Goldin. Written in the form of a trial in which the testimony of the Gospels is submitted to examination and cross-examination and in which Rabbi Akiba, Coceius Nerva, Abraham Ibn Daud, Judah Ha-Levi, David Kimhi, Judah Leb Bensew offer expert testimony. With Index, 863 pp. The Exposition Press, New York, 1948. $5.00.

THE COMMUNICATION OF IDEAS, edited by Lyman Bryson, a series of addresses by leading authorities on social problems created by modern methods of communication. With Index ix + 296 pp. Published by the Institute for Religious and Social Studies, distributed by Harper and Brothers, New York and London, 1948. $3.50.

MODERN JEWISH LIFE IN LITERATURE, compiled and edited by Azriel Eisenberg. Interesting selection from modern Jewish literature illustrating the conditions of Jewish life in modern times and various responses to them. The selections are classified under the following heads: The Old World, Tragic Years, The Promised Land, Looking Forward. With bibligoraphy, biographical sketches of authors quoted, and notes, 270 pp. Published by the United Synagogue Commission on Jewish Education, New York, 1948. $2.50.

THE THREE CANOPIES, by Yitzchok Leibush Peretz, translated from the Yiddish by Tehilla Feinerman, illustrations by Alice Horodisch. A juvenile story by the celebrated Yiddish writer, 128 pp. Published by The Shoulson Press, New York, 1948. $2.00.

THE YOUNG MEN'S HEBREW ASSOCIATION (1854-1913), by Benjamin Rabinowitz, late Director of the Jewish Center Division, National Jewish Welfare Board. Describes the evolution of the Y. from a literary society into a community-wide association. Reprinted from Publications of the American Jewish Historical Society, Number 37. With appendices and index, xii + 115 pp. Published by National Jewish Welfare Board, New York, 1948. $1.50.

HANDBOOK AND GUIDE for Jewish Women's Organizations, by Sarah Kussy. Contains suggestions for the organization and the educational program of Sisterhoods and similar women's organizations, including programs for Jewish and American holidays, and other special occasions. Also prayers for Sisterhood meetings and a bibliography of books for home and synagogue libraries. 105 pp. Published by the National Women's League of the United Synagogue of America, 1947. $1.25.

JUDAISM IN THEORY AND PRACT[ICE] by Beryl D. Cohon. Endeavors "to pre[sent] objectively the several schools of tho[ught] and practice in contemporary Jud[aism] against historic backgrounds and present[-day] realities." With notes, bibliography and [in]dex, lx + 243 pp. Published by B[loch] Publishing Co., 1948. $3.50.

BOOKS AND WRITERS, prepared for [the] Jewish Book Festival of South Afr[ican] Jewry. Contains essays in four different [lan]guages: English, Africaans, Hebrew [and] Yiddish. 127 pp. Published by South Afr[ican] Jewish Board of Deputies, Johannesb[urg] 1948.

Correspondence

We Stand Corrected

Sirs:

In a footnote to my article, "Jewish Il[legitimacy] in Conservative Judaism," in the Octo[ber] 1, 1948 issue of *The Reconstructionist,* you [de]fine Rabbi Epstein's plan of *minnui shelu[chim]* as a device "to annul the marriage." This [is] incorrect. The plan is a method by which [a] husband appoints an agent to issue a *divo[rce]* to his wife in the event of his disappearan[ce].

The distinction is of considerable cor[rect] quence, since an alternative plan for *bit[tul] kiddushin,* which is the annulment of marria[ge] was broached at various times during the p[ast] few centuries. This proposal aroused a gr[eat] deal of objection on other grounds.

The relevant literature may be consulted [in] the indispensable and already classic wo[rk] *Seder Kiddushin Venissuin* by A. Freim[an] whose death in Jerusalem by an Arab bo[mb] was an irreparable loss to Jewish learning a[nd] the vitalization of Jewish law.

ROBERT GOR[DIS]

Sirs:

The article "Towards an Open World," [in] the October 15 issue of *The Reconstruction[ist]* lists five organizations that are appealing [to] Congress for the liberalization of our im[mi]gration laws.

I am writing to call your attention to [the] fact that, before any of these organizati[ons] made its appeal, a representative of the Am[er]ican Council for Judaism appeared before [the] Congressional Committee under whose ju[ris]diction these hearings were held.

I hope that you may find it possible to m[ake] the record presented to your readers compl[ete] by calling their attention to our participat[ion] in this effort.

ELMER BER[GER]
Executive Direc[tor]
American Council for Juda[ism]